

[CONFIDENTIAL.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

OUDH, CENTRAL PROVINCES, AND BERAR.

Received up to 29th March, 1881.

POLITICAL.

The *Oudh Akhbār* of the 26th March says that the Government has decided to make over

The making over of Kandahar to the Amir Abdul Rahman Khan.

Kandahar to the Amir Abdul Rahman Khan. Aiyub Khan's envoys who had come to Kandahar to negotiate on his behalf have left for Herat. It is a matter of great satisfaction that the Kandaharis are generally glad to be placed under the rule of Abdul Rahman Khan. Some of the powerful sardars have already offered their allegiance to him. True, the Kandaharis are not a civilized people, but they know what is beneficial to them and what is otherwise. They have accepted Abdul Rahman's rule because they feel that, if they object, they will incur the displeasure of the British Government, and because they hope that he will conduct the administration of the province with ability and justice, as the British officers did during their temporary occupation of the province. We highly approve of the making over of the province to him and not to any other person, as he had the best claim to it. The Government has promised to render him limited material aid, as appears from a London telegram of the 22nd March. He

Circulation,
685 copies.

should always remain faithful to the British Government for the great favours he has received. We hope, when he has established his authority at Kandahar, he will be permitted by Government to endeavour to occupy Herat, because there seems to be no reason why that province should be allowed to remain in the possession of Aiyub Khan. We recommended the retention of Kandahar. However, since the Government has resolved to abandon it, it is quite right in making it over to Abdul Rahman Khan.

Circulation,
925 copies.

A correspondent of the *Akhbār-i-Ām* of the 26th March, referring to the bestowal of the titles of K. C. B. and C. B. upon the European military officers for distinguished service in Afghanistan, remarks that it is to be regretted that no such titles have been bestowed upon the natives. The writer then refers to the tact and gallantry displayed by Subahdar Makhan Singh, of the 6th Bengal Native Infantry, in keeping 81 Afghan prisoners in check with the assistance of only 6 soldiers at the time of the battle at Shutargardan on the 6th January, 1879, and in leading the attack against the enemy at the battle at Khost, states that the native officers of the 23rd Pioneers, 5th Gurkhas, and other regiments also rendered important services, and urges that the title of C. S. I. should be bestowed upon them.

Circulation,
380 copies.

The Anjuman-i-Panjab of the 21st March says that the enemies of the Czar have at last succeeded in their murderous object. Obviously they are a wicked and cruel class of people. Nothing can be more cruel than for a man to kill his king in such a way. As regards the causes of the assassination of the Czar, it should be observed that, in the first place, he gave his subjects a purely secular education, to the exclusion of religious instruction. Such a system of education has naturally had the effect of making the people impudent and disrespectful. It is to be regretted that the same class of

men, which has already become so large in Russia, is springing up in every other country owing to the neglect of religious instruction. Secondly, the other great mistake which the late Czar committed was this, that while he made his people excessively fond of liberty by imparting to them an exclusive secular education, he continued to rule over them in a despotic manner. He acted in all matters as he pleased and utterly disregarded their sentiments and feelings. The new Czar should be more careful and always consult the wishes of his people. Moreover, he should gradually change the present system of education.

The English supplement to the same paper makes the following remarks on the assassination of the late Czar :—
The same.

"The assassination of the Emperor Alexander, whose biography from *Men of the Time* will be found in our Extra, is in the closest connexion with the scheme of secular education and the elimination of the classical studies from the Russian schools in favor of the natural sciences. When Councillor Waldron, among others, visited England and the Continent in order to report on reforms for the Russian scheme, the shallowness and danger to the State of any educational system that had not a religious and ethical basis and the mental discipline which the classics alone can give were strongly impressed on him. In vain. People went mad with everything French, even of the reddest type, and for a time, till Panslavism arose with its claim for the vernacular, it was considered almost patriotic to be wildly French in contradistinction to the German tendencies of the Court. The Naturalists were full of loyalty, and they have shown it by persecuting and, at last, murdering, the ruler, who more than *any other* in this century was a friend of mankind. He gave liberty to the Press, which was, and is, scandalously abused. There is no country in the world in which officials write and speak sedition with such reckless and public license as in Russia. If they

act as slaves, it is because, as in India, the facts of an all-controlling bureauracy are one thing and its theories and even sentiments quite another. He emancipated millions of serfs, and they did not crush the handful of students, to whom and to their mistresses alone the propaganda of Nihilism was due. He liberated several hundred thousand Persian and other slaves in Central Asia, and only got the credit of interfering with the pastimes of the manly Turcomans for his ambitious purposes. He organized the Brussels Congress at the instance of the Universal Alliance for the protection of prisoners of war, and he was straightway accused by England, which stood aloof, of wishing to suppress the defenders of an invaded country that were not in uniform. His attempt to induce the powers, that signed the treaties of Vienna and Verona for the suppression of slavery all over the world, to join in a combined effort for the fulfilment of this laudable purpose only met with suspicion. Alexander II had his weaknesses, but had he been less kind and good, he would have been alive now. Russia still requires the firm hand of a despot, and had Alexander been like Nicholas, there never would have been a Nihilist at all. It was because he was known to be kind that his life was made a misery to him, by the daily warnings that he would be killed if he did not do this, that, or the other. Sometimes he would on awaking find a dagger on his pillow with some murderous legend affixed to or engraved on it. In London, his dread, in spite of his brave and chivalrous nature, of driving about was as absurd as his gratitude for the protection of Colonel Henderson of the Police was preposterous. At last he considered himself, after so many narrow escapes, to be under a special Providence, and then he met the fate which will ever overtake a ruler in a country which is inoculated with foreign views during a period of transition."

Circulation,
411 copies.

The *Oudh Punch* of the 22nd March publishes a picture in which the Czar is represented as being killed by the explosion of bombs

The same.

and quotes a Persian verse from *Sádi's Gulistan* which means — O tyrant, do not oppress the people, lest the wrath of God suddenly overtake thee.

The *Mashri-i-Qaisar* of the 22nd March and the *Najm-al-Akhdár* of the 24th March, referring

The same.

to the murder of the Czar, remark that he waged unjust and aggressive wars and caused the deaths of thousands of men. The *Najm-al-Akhdár* advises the new Emperor to grant the people a constitutional form of government and to redress all their grievances.

The *Tutiya-i-Hind* of the 25th March and the *Akhdár-i-Alam* of the 26th March express re-

The same.

gret at the untimely death of the late Czar, and observe that the Musalmans should not rejoice over his death. He evacuated Turkey even after conquering it. There is reason to think that the policy of the new Emperor will be worse than his.

The *Pramod Sindhu* (Amraoti) of the 21st March refers

The same.

to the assassination of the late Czar, and remarks that the Nihilists have strange ideas. They recognise no distinction between a king and his subjects, and intend to level down all social distinctions. Their object was not only to kill the late Czar, but they have determined to kill every Emperor of Russia. No Emperor of Russia can consider himself secure until this dangerous class of men has been extirpated.

Circulation,
125 copies.

NATIVE STATES.

The *Koh-i-Núr* of the 26th March publishes a communi-

The quarrel between the
Hindus and Musalmans at
Bahawalpur.

cation, dated the 19th idem, received from its correspondent at Bahawalpur, regarding the recent disturbances at

Circulation,
570 copies.

that place. The writer states that in the time of the Hindu *holi* festival the Musalmans paraded a *pseudo*-funeral procession in imitation of the Hindu processions in the streets. In answer to this the Hindus paraded a *toziah*, as the Musalmans do in the Muharram. This led to a quarrel between the Hindus and the Musalmans, and some persons on each side were more or less severely hurt. The Nawab was at Ahmadpur when these disturbances occurred. Yesterday he arrived at Bahawalpur and held a court to enquire into the matter. The Musalmans complained to him that the Hindus did violence to them and desired that they should be put to death. He was much excited. He said that the Hindus really deserved death, and ordered some of them to be at once beheaded. But Mr. Howet (*sic*) and the Financial Minister interfered and induced him to cancel his order. He then ordered that all the Hindu temples should be demolished. Four temples have already been razed to the ground to-day. Another great Hindu temple is about to be demolished, and Gosain Bnagwan Lal, the high priest of that temple, has been much dishonoured by the Nawab. Sixty-five Hindus have been heavily loaded with irons and placed in custody. The Hindu members of the council *volens volens* affix their signatures to all these proceedings of the Nawab in council, because they are afraid that, if they make any objection, they may be at once put to death. They earnestly desire the immediate arrival of some European officer to put a stop to these unjust proceedings. Great excitement prevails among the Musalmans, and the Hindus are trembling through fear.

The same paper publishes another communication, dated the 20th March, from its Multan correspondent. The writer states that the Nawab arrived at Bahawalpur on the 18th March, in the morning, and held his court in the Núr-i-Mahal palace. The leaders of the Musalman community at once

went to him and prejudiced him against the Hindus by their complaints. But as no Hindu attended his court to complain against the Musalmans, he—well-educated man as he is—thought that the Hindus were guilty. He ordered the city kotwal and the tahsildar to bring the Hindus who committed the riots to court, together with Gosain Bhagwan Lal and Dhanu Ram, who are the leaders of the Hindu community. All the troops, fully armed, together with a battery, were placed near the court in order to be in readiness for any emergency. The Nawab himself sat in court with a drawn sword in hand. His courtiers came and took their seats. Before the arrival of the Hindus Mahmud-al-din, the Qazi of Bahawalpur, and Maulvi Shams-al-din, the ex-Mir Munshi, told the Nawab that the Hindus entered the Royal Mosque, which was constructed by his grandfather, and outraged it, besides parading a *tazia* and closing the shops by the advice of Gosain Bhagwan Lal. This added fuel to the flame. The Nawab's rage now knew no bound. As soon as the Gosain came the Nawab cast an angry look on him and told him that the Hindus, besides parading a *tazia* to annoy the Musalmans and closing the shops, outraged the Royal Mosque. Moreover, he told him that he would blow all the Hindus from guns, and asked him as to who could now protect them from his anger. The Gosain replied that he was an old wellwisher of the State and that he knew nothing as to the Hindus parading the *tazia* and committing the alleged sacrilege. All he knew about the matter was that some Hindus called upon him at his temple and told him that the Musalmans had paraded processions ridiculing the Hindu religion, severely beat them, and thrown the bones of kine into their shops. They asked his advice as to whether it would not be wise under the circumstances to close their shops, abandon their houses, and emigrate from Bahawalpur. He comforted them, induced them not to shut their shops and abandon their houses, and advised them to lay their grievances before the proper authorities. Moreover, he reported the matter to the Prime Minister,

the tahsildar, and the kotwal, who, when asked by the Nawab, confirmed his statements. The wrath of the Nawab was appeased to some extent. He ordered 52 Hindus who were charged with parading the *taziah* to be placed in custody, made over the case to the Prime Minister for enquiry, and dismissed the court. Early in the morning on the following day, Qazi Mahmud-al-din and Maulvi Shams-al-din, with the assistance of about 500 Musalmans, demolished two Hindu temples and some houses which had been built by charitable persons for the use of religious mendicants and travellers, and severely beat the mendicants themselves. These temples and the houses were situated outside the town. When the mendicants complained to the Nawab of the misconduct of the Musalmans, he absolutely denied having given any orders for the demolition of those buildings, and ordered the tahsildar to enquire into the matter and to protect other buildings from being destroyed. The same correspondent, in his letter of the 22nd March, states that when the temples were destroyed by the Musalmans, the Hindus sent telegraphic messages to the Commissioner at Multan, complaining of their alleged ill-treatment by the Nawab and intended to abandon their houses and go to Multan. The Commissioner, after consulting the Panjab Government on the subject, sent a reply to the Hindus by telegraph, to the effect that he would arrive at Bahawalpur on the 20th March by the night train. They awaited him at the railway station, and brought all matters to his notice on his arrival. He assured them that no one could arrest them and induced them to return to their houses. The next morning he, accompanied by the Nawab, visited the buildings which had been destroyed by the Musalmans. It is rumoured that he took the Nawab to task for the demolition of the buildings, told him that he should have made a thorough enquiry into the riots and punished those persons, whether Hindus or Musalmans, who might have been found guilty, and advised him to commence the reconstruction of the buildings at once.

The editor remarks that apparently the outbreak originated in the folly and fanaticism of both the Hindus and the Musalmans. The Musalmans, after getting the better of the Hindus in the fight, may have wilfully demolished the Hindu temples. Some time ago the Sunni Musalmans in Kashmir burnt the Imambara of the Shias, and the State had to call in the aid of the military to suppress the disturbance. Religious quarrels between the Hindus and the Musalmans have frequently taken place even in British India. In a disturbance which occurred at Bareilly some years ago in the time of the Muharram several men were killed. Only the other day there was a riot at Mirzapur in connection with the slaughter of a cow by the Musalmans. Even the great Mutiny of 1857 was due to religious causes. It was a good thing that the Nawab and the Commissioner lost no time in going to the scene of action. Their appearance led to the quick suppression of the riot. Probably the Nawab has not really behaved so badly in the matter as the writings of our correspondents may have led the reader to imagine. We hope that he will make a thorough enquiry and punish, in consultation with the Commissioner, every man who is guilty. This outbreak will teach him a good lesson. He should show equal indulgence to all classes of his subjects, like the British Government and the Maharaja of Kashmir. There are about 94 or 95 per cent. Musalmans in Kashmir and only 6 per cent. Hindus.

The *Akhbār-i-Ām* of the 26th March refers to the quarrel that took place between the Hindus and Musalmans at Bahawalpur, and remarks that it is to be deeply regretted that the Nawab, who has received an English education and has long lived in the company of Europeans, should have ordered the Hindu temples to be outraged and demolished. If this is true, we must give up all the hopes of the improvement of the people under his administration which we had long cherished. We wish that the news were false. The editor then praises the British Government for its religious tolerance.

Circulation,
925 copies.

The same.

GENERAL ADMINISTRATION.

Circulation,
285 copies.

The *Nasim-i-Agra* of the 23rd March complains that the transfer of Sahaswan and Bisauli from Bareilly to Sháhjahánpur is a source of great inconvenience to the suitors, as Sháhjahánpur is situated at a considerably greater distance from Sahaswan and Bisauli than Bareilly. It is rumoured that Budaun, Sahaswan, and Bisauli will be re-transferred to Bareilly, and Bisalpur will be transferred from Bareilly to Sháhjahánpur. This arrangement is quite unobjectionable.

Circulation,
250 copies.

The *Berar Samákhár* of the 21st March (received on the 25th idem) states that there is a small library of legal books attached to each of the Deputy Commissioner's courts in Berar, but the subordinate courts have been generally supplied with no legal books. The subordinate courts situated at the headquarters of the district can easily consult the books at the Deputy Commissioner's court, but obviously the courts situated in the interior of the district cannot do so. Each court should be supplied, at all events, with copies of such Acts as these—the Civil Procedure Code, the Indian Penal Code, the Limitation Act, the Stamp Act, the Registration Act, &c.

Circulation,
380 copies.

The *Anjuman-i-Panjáb* of the 21st March says that neither secular nor religious education is complete by itself. Every person should simultaneously receive both kinds of education. Those persons who have acquired a purely religious education, although they are held in respect to some extent by their countrymen, have not succeeded in rising to high worldly honours. On the contrary, those who have received an English education, to the entire exclusion of a religious education, have no full faith in their religion. They do not obey the commands of God, address the prophets and saints in improper terms, plume themselves on their superior knowledge, and look down with contempt upon their countrymen. They have

thrown off all moral restraint and do things which have been condemned by all religions. They sometimes even deny that the sky is a material body. They have been ostracised by their brethren and form a separate class by themselves. Such men are also politically dangerous. The Nihilism which prevails in Russia is the product of an exclusive secular education. The Government of India should appoint an additional teacher in each school who should give religious instruction to the students. The youths brought up under the proposed system of education will respect God, the Prophet, and the Government.

The *Kavi Vachan Sudha* (Benares) of the 21st March (received on the 25th idem), referring to

The slaughter of kine.

the riots that took place at several

places about the killing of kine by Musalmans on the day of the last Id festival, remarks that it is to be regretted that on such occasions the district officers punish the poor Hindus and take no notice of the misconduct of wicked and cruel Musalmans. All the Hindi papers have repeatedly complained of this during the last six months, but it is surprising that the Government has not yet turned its attention to the subject. The editor then states that there is a traditional saying of Muhammad to the effect that the killer of a cow, the cutter of a tree, the seller of a man, and the drinker of spirituous liquors will not get salvation. In the end the editor asks the Hindus to adopt some measures for the protection of kine.

The same paper urges the appointment of a native Judge to the Allahabad High Court. When

The appointment of a native Judge to the Allahabad High Court.

the Calcutta, Bombay, and Madras

High Courts have all a native Judge,

there seems to be no reason why the Allahabad High Court should not have one.

A local correspondent of the *Waqaya-i-Alam* (Ghazipur)

Honorary Magistrates, Ghazipur.

of the 21st March states that Babu Brijratan Das, Babu Nathu Ram, and

Circulation,
300 copies.

Maulvi Rahmat-ulla, who have been appointed Honorary Magistrates at Gházipur, are quite unacquainted with law and unfit for the post, and urges that such men as Babu Vishwa Nath Singh, Shah Wahid-i-Álam, Babu Bhola Nath, &c., should be appointed Honorary Magistrates in their places.

LOCAL.

Circulation,
200 copies.

A correspondent of the *Qaisar-al-Akhbár* (Allahabad) of the 27th March complains that Babu The Munsarim of the Judge's Office, Azamgarh. Kali Das, the Munsarim of the District Judge's Office, Azamgarh, abuses his subordinates, and that within the last two years, since his transfer from Sháh-jahánpur to Azamgarh, several muharrirs have been unjustly dismissed from the office and several have been transferred to other districts. Three men who were dismissed by the Judge were reinstated by the local Government. The writer then refers to the case of another muharrir named Abdul Ghafúr, who has lately been dismissed.

Circulation,
275 copies.

The *Panjábi Akhbár* of the 23rd March, in its local news column, states that in the morning A native killed by a European soldier at Lahore. on Sunday (20th March) two European soldiers went out a-shooting from Mean Mir. In the way a dog barked at them. On this one of them shot it. The owner of the dog caught him and asked him to go to the police-station with him. His companion shot the owner, who was taken to the hospital and died there after two hours. (The *Koh-i-Nur* of the 23rd March, referring to the same incident, says that the same soldier who shot the dog shot the owner also when he was surrounded by the villagers.)

Circulation,
285 copies.

A correspondent of the *Nasim-i-Agra* of the 23rd March, writing from Muttra, states that about A native killed at Muttra by a European soldier. ten or twelve days ago a European soldier went to a garden at Rayah (*sic*) for shooting. The guardian of the garden, who was a Hindu mendicant, forbade him to shoot. On this he shot the native. The case is pending in the Magistrate's court. The accused denies the charge, but the evidence clearly proves his guilt.

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
						1881.	1881.	
1	<i>Aftab-i-Panjab</i> ...	Lahore ...	Urdu	Bi-weekly ...	Divan Buta Singh,	March 21st & 25th	March 24th & 28th respectively	660 copies.
2	<i>Agra Akhbar</i> ...	Agra ...	Ditto	Weekly ...	Khwaja Yusuf Ali,	" 21st	" 27th	280 "
3	<i>Ahsan-al-Akhbar</i> ...	Moradabad ...	Ditto	Ditto ...	Ali Husain Khan ...	" 17th	" 23rd	120 "
4	<i>Akhbar-i-Alam</i> ...	Meerut ...	Ditto	Ditto ...	Kamta Prasad ...	" 26th	" 29th	125 "
5	<i>Akhbar-i-Am</i> ...	Lahore ...	Ditto	Bi-weekly ...	Mukund Ram ...	" 23rd & 26th	" 26th & 28th	925 "
6	<i>Akhbar-i-Hind</i> ...	Lucknow,	Ditto	Weekly ...	Mirza Falyas Beg ...	" 23rd	" 24th	125 "
7	<i>Akhbar-i-Tamannudi,</i>	Ditto "	Ditto	Ditto ...	Puran Chand ...	" 16th & 24th	" 23rd & 29th	125 "
8	<i>Akmal-al-Akhbar</i> ...	Delhi ...	Ditto	Ditto ...	Fakhr-al-din ...	" 22nd	" 26th	80 "
9	<i>Aligarh Institute Gazette.</i>	Aligarh ...	Urdu-Eng-lish.	Bi-weekly ...	Golab Rai ...	" 22nd & 26th	" 24th & 28th respectively.	282 copies (including 65 copies taken by Govt.)
10	<i>Anjuman-i-Hind</i> ...	Lucknow,	Urdu	Weekly ...	Chandan Lal ...	" 12th & 19th	" 24th	185 copies.
11	<i>Anjuman-i-Panjab</i> ...	Lahore ...	Ditto	Ditto ...	Mir Nisar Ali ...	" 21st	" 25th	380 copies (including 200 copies taken by Govt.)
12	<i>Anwar-al-Akhbar</i> ...	Lucknow,	Ditto	Ditto ...	Tegh Bahadur ...	" "	" 23rd	100 copies.
13	<i>Ashraf-al-Akhbar</i> ...	Delhi ...	Ditto	Tri-monthly,	Mirza Khan ...	" "	" 24th	100 "
14	<i>Barar Samachar</i> ...	Akola ...	Marathi-Eng-lish.	Weekly ...	Khande Rao Balaji,	" "	" 25th	250 "

List of papers examined—(continued).

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
15 <i>Bhadr Vilas</i>	Agra	Hindi	Tri-monthly,	Bhagwan Das	March 25th	1881.	...
16 <i>Dababa-i-Qaisari</i>	Bareilly	Urdu	Weekly	Thakur Prasad	" 19th	" 27th	220 copies.
17 <i>Dababa-i-Sikandri</i>	Rampur	Ditto	Ditto	Muhammad Husain	" 21st	" 23rd	409 "
18 <i>Gurmukhi Akhbar</i>	Lahore	Gurmukhi	Ditto	Gurmukh Singh	" 23rd	" 26th	...
19 <i>Gwalior Gazette</i>	Gwalior	Hindi-Urdu,	Ditto	"	" 20th	" 23rd	...
20 <i>Jaipur Gazette</i>	Jaipur	Hindi	Bi-weekly	Mahendro Nath Sen.	" 19th	" 23rd	275 "
21 <i>Jalwa-i-Tar</i>	Meerut	Urdu	Weekly	Rae Ganeshi Lal	24th	" 27th	100 "
22 <i>Karnamah</i>	Lucknow,	Ditto	Ditto	Muhammad Yaqub,	21st	" 23rd	250 "
23 <i>Kashi Patrika</i>	Benares	Hindi-Urdu,	Ditto	Baleshwar Prasad	" 25th	" 27th	550 copies (in- cluding 200 copies taken by Govt.)
24 <i>Kashab-i-Hind</i>	Lucknow,	Urdu	Bi-monthly,	Rev. T. Craven	"	26th	362 copies.
25 <i>Kavi Vachan Sudha</i>	Benares	Hindi	Weekly	Chintamani Rao	" 21st	" 25th	300 "
26 <i>Khair Khwah-i-Aalam</i>	Delhi	Urdu	Ditto	Mir Hasan	" 24th	" 28th	105 "
27 <i>Khair Khwah-i-Fan- jeb.</i>	Gujran- wala.	Ditto	Ditto	Brij Lal	"	" 29th	600 "
28 <i>Koh-i-Nar</i>	Lahore	Ditto	Bi-weekly	Jawwad Ali	" 23rd & 26th	" 26th & 29th respectively.	570 copies (in- cluding 81 copies taken by Govt.)
29 <i>Lawrence Gazette</i>	Meerut	Ditto	Weekly	Saiyid Jamil-al- din.	" 22nd	" 27th	320 copies.
30 <i>Lytton Gazette</i>	Delhi	Ditto	Bi-monthly,	Bulaqi Das	" 24th	"	125 "

31	Méroré Gazette	... Jodhpur ...	Hindi-Urdu, Urdu	Weekly	... Gobardhan Das ...	21st	...	26th	...	100	"
32	Mashir-i-Qaisar	... Lucknow, ...	Ditto	Ditto	... Ghulam Muhammad ...	22nd	...	23rd	...	150	"
33	Mishir-i-Nimroz	... Bijnor ...	Ditto	Ditto	... Muhib-ul-lah ...	"	17th & 28th	26th	...	70	"
34	Mishir-i-Zarfat	... Lucknow, ...	Ditto	Tri-monthly,	... Puran Chand ...	"	"	23rd & 29th respectively.	...	100	"
35	Mitra Vids	... Lahore ...	Hindi	Weekly	... Mukund Ram ...	21st	...	24th	...	250	"
36	Mutla-i-Nar	... Cawnpore, ...	Urdu	Ditto	... Nabi Bakhsh ...	23rd	...	26th	...	46	"
37	Naiyar-i-Azim	... Moradabad ...	Ditto	Ditto	... Amjid Ali ...	21st	...	25th	...	115	"
38	Nairang Mazdamin	... Muttra ...	Ditto	Bi-monthly,	... Meva Ram ...	15th	...	23rd	...	185	"
39	Najmal Akhbar	... Etawah ...	Ditto	Weekly	... Muhammad Hayat, ...	24th	...	25th	...	130	"
40	Nasim-i-Agra	... Agra ...	Ditto	Ditto	... Jamna Das ...	23rd	...	"	...	285	"
41	Nasim-i-Hind	... Fatehpur, ...	Ditto	Ditto	... Ambica Prasad ...	22nd	...	24th	...	106	"
42	Nar Afshan	... Ludhiana, ...	Ditto	Ditto	... Revd. E. M. Wherry, ...	24th	...	26th	...	460	"
43	Nar-al-Anwar	... Cawnpore, ...	Ditto	Ditto	... Muhammad Yaqub, ...	26th	...	"	...	350	"
44	Oudh Akhbar	... Lucknow, ...	Ditto	Daily	... Sbeo Prasad ...	"	23rd to 29th	23rd to 29th respectively.	...	685 copies (including 90 copies taken by Govt.)	"
45	Oudh Punch	... Ditto ...	Ditto	Weekly	... Sajjad Hussin ...	22nd	...	25th	...	411 copies.	"
46	Panjabi Akhbar	... Lahore ...	Ditto	Bi-weekly	... Muhammad Azim, ...	23rd & 26th	...	28th	...	275	"
47	Panjab Punch	... Ditto ...	Ditto	Weekly	... Fateh-al-din ...	22nd	...	26th	...	240	"
48	Patela Akhbar	... Patiala ...	Ditto	Ditto	... Bikhri Kesh ...	21st	...	25th	...	300	"
49	Pramod Sindhu	... Amraoti ...	Marathi	Ditto	... Eshvant Govind Sarker. ...	"	...	24th	...	125	"
50	Price of Water Gazette.	... Meerut ...	Urdu	Ditto	... Rai Ganeshi Lal ...	20th	...	25th	...	70	"
51	Qaisar-al-Akhbar	... Allahabad, ...	Ditto	Ditto	... Abdul Latif ...	27th	...	29th	...	200	"
52	Rafah-i-Am	... Sialkot ...	Ditto	Ditto	... Divan Chand ...	21st	...	23rd	...	700	"
53	Rahbar-i-Hind	... Lahore ...	Ditto	Bi-weekly	... Nadir Ali Shah ...	22nd & 24th	...	24th & 25th respectively.	...	425	"
54	Rahman-i-Hind	... Delhi ...	Ditto	Weekly	... Abdul Ghafer ...	18th & 25th	...	28th	...	115	"
55	Rohilband Akhbar	... Moradabad ...	Ditto	Ditto	... Bishan Sarup ...	19th	...	"	...	200	"
56	Sabha Kapurthala	... Kapurthala ...	Ditto	Ditto	... Barkat Ali ...	26th	...	"	...	275	"
57	Sadiq-al-Akhbar	... Bhawalpur ...	Ditto	Ditto	... Abdul Quds ...	24th	...	27th	...	275	"

List of papers examined—(concluded).

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
58 <i>Said-al-Akhhér</i>	... Budaun ...	Urdu	Weekly	Afsal Ali	March 16th	March 23rd	100 copies.
59 <i>Sa'id-al-Akhhér</i>	... Delhi ...	Hindi-Urdu,	Tri-monthly,	Wazir Ali	20th	"	...
60 <i>Saijan Kirti Sudha-</i> <i>kar.</i>	... Udaipur ...	Hindi	Weekly	Banahi Dhar	21st	25th	200 "
61 <i>Shals-i-Tár</i>	... Cawnpore,	Urdu	Ditto	Haidar Ali	22nd	24th	300 "
62 <i>Surya Kánt</i>	... Ellichpur,	Marathi	Ditto	Waman Narain Raje	16th & 23rd	24th & 28th	...
63 <i>Tatiya-i-Hind</i>	... Meerut ...	Urdu	Ditto	Wileyat Ali	25th	29th	...
64 <i>Victoria Paper</i>	... Sialkot ...	Ditto	Bi-weekly	Divan Chand	22nd	33rd	...
65 <i>Waqqays Alam</i>	... Gházipur,	Ditto	Weekly	Siraj-al-din Ahmad	21st	24th	...

ALLAHABAD:

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